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CHRISTIANITY IN KOREA

BY HERBERT L. WILLETT



A CHURCH WITHOUT SONG OR SERMON

BY WILLIAM E. BARTON

CHICAGO

Disciples Publication Society

THE DISCIPLES PUBLICATION SOCIETY is a corporation chartered under the laws of Illinois. It is organized for the purpose of publishing books, Sunday School literature and a weekly religious newspaper. It has no capital stock. Its profits are not to go to individuals but to be appropriated to advance the cause of religious education, especially the higher education of the Christian ministry. The term "religious education" is regarded as an ideal common to Sunday Schools, missionary societies, colleges, seminaries and universities, and other organizations that promote Christian progress through Christian education.

The Society through its trustees has purchased the entire assets and good will of the New Christian Century Company (including the subscription list and good will of The Christian Century; a contract of participation in the interdenominational syndicate for publishing the Bethany Graded Lessons; a contract of membership in the United Religious Press; all books, Sunday School supplies and other stock on hand; all accounts and bills receivable; besides assuming liability for all accounts and bills payable), for \$16,000 and has executed its notes to that amount which have been accepted by the stock-holders of the New Christian Century Company in payment for their property.

To provide capital for enlarging the business the trustees are issuing 5 per cent bonds in the amount of \$50,000, retireable after five years, to be sold to persons interested in the ideals of The Christian Century. It is believed at the present time that not more than \$25,000 of these bonds need be sold in order to put the Society on a sound profit earning basis.

Subscriptions for the purchase of these bonds are now being solicited by C. C. Morrison and H. L. Willett, editors of The Christian Century. During Dr. Willett's absence in the Orient correspondence may be addressed exclusively to Mr. Morrison. Full information as to all details will be given upon inquiry.

The essential purpose of the transaction and proposals herein described is to provide a way for the general brotherhood of the Disciples of Christ to buy The Christian Century and its publishing house and to pay for them by patronizing them. The bonds and notes are to be retired out of the profits earned by the Society.

The purchasers of bonds, therefore, will stand, with the holders of notes, in the position of sustainers or supporters of the enterprise while the brotherhood's patronage is paying for it and increasing its value.

The question of defining the membership of the Disciples Publication Society is still open, and upon it the organizers will be glad to receive suggestions. It is the purpose to make it thoroughly democratic and representative. The five trustees named by the charter will act for the Society until the basis of membership has been determined and the members elected.

General Booth Enters Heaven

Now here is a poem which perhaps you will not like. If so, read it again. It is a kind of post-impressionistic poem. It lays on thick paint with a large brush. Its contrasts of light and shade are strong. It comes from that new little magazine called "Poetry," of which Miss Harriet Munroe is editor. It is a bold and strong piece of verse. It presents a picture to the imagination which gives one conflicting sensations. It is at once grotesque and sublime. It shows us General Booth, attended by a motley rabble, leading his procession into heaven, and marching noisily around the great court-house square. His gray beard is flying; his nose like an eagle's beak points straight forward; his sightless eyes do not yet see the King in His beauty, but his ears hear the boisterous music and discordant praises of those who follow him into the holy city. And all through it as you read, you must hear the banging of the banjo, and the jingle of the tambourines, and the boom of the big bass drum. And you must hear the Salvationists singing, "Are you washed in the blood of the Lamb?" Now read the poem; for here is verse quite out of the ordinary:

General William Booth Enters Into Heaven.

By NICHOLAS VACHEL LINDSAY.

(To be sung to "The Blood of the Lamb" with indicated instruments.)

Booth led boldly with his big brass drum.
Are you washed in the blood of the Lamb?
The saints smiled gravely, and they said, "He's come."
Are you washed in the blood of the Lamb?

(Bass drums.)
Walking lepers followed rank on rank,
Lurching bravos from the ditches dank,
Drabs from the alley ways and drug-flends pale—
Minds still passion-ridden, soul-powers frail!
Vermin-eaten saints with mouldy breath,
Unwashed legions with the ways of death—
Are you washed in the blood of the Lamb?

Every slum had sent its half-a-score
The round world over—Booth had groaned for more.
Every banner that the wide world flies
Bloomed with glory and transcendent dyes.
Big-voiced lassies made their banjos bang!
Tranced, fanatical, they shrieked and sang,
Are you washed in the blood of the Lamb?

(Banjo.)
Hallelujah! It was queer to see
Bull-necked convicts with that land make free!
Loons with bazoos blowing blare, blare, blare—
On, on, upward through the golden air.
Are you washed in the blood of the Lamb?

(Bass drums slower and softer.)
Booth died blind, and still by faith he trod,

Eyes still dazzled by the ways of God.
Booth led boldly and he looked the chief;
Eagle countenance in sharp relief,
Beard a-flying, air of high command
Unabated in that holy land.

(Flutes.)
Jesus came from out the Court-House door,
Stretched his hands above the passing poor.
Booth saw not, but led his queer ones there
Round and round the mighty Court-House square.
Yet in an instant all that bleak review
Marched on spotless, clad in raiment new.
The lame were straightened, withered limbs uncurled,
And blind eyes opened on a new sweet world.

(Bass drums louder and faster.)
Drabs and vixens in a flash made whole!
Gone was the weasel-head, the snout, the jowl;
Sages and sibyls now, and athletes clean,
Rulers of empires, and of forests green!

(Grand chorus—tambourines—all instruments in full blast.)

The hosts were sandalled and their wings were fire—
Are you washed in the blood of the Lamb?
But their noise played havoc with the angel-choir.
Are you washed in the blood of the Lamb?
Oh, shout Salvation! It was good to see
Kings and princes by the Lamb set free.
The banjos rattled, and the tambourines
Jing-jing-jingled in the hands of queens!

(Reverently sung—no instruments.)
And when Booth halted by the curb for prayer,
He saw his Master through the flag-filled air.
Christ came gently with a robe and crown
For Booth the soldier while the throng knelt down.
He saw King Jesus—they were face to face,
And he knelt a-weeping in that holy place.
Are you washed in the blood of the Lamb?

—A united missionary campaign, in which practically all denominations will join, and which is defined as "a comprehensive and sustained effort to lead the whole church to the discharge of its total missionary duty," will be conducted next year through the co-operation of the Foreign Missionary Boards of North America and the Home Mission Council, embracing the Home Missionary Boards. A nation-wide simultaneous campaign for both home and foreign missions will be undertaken in March, 1914, preceded by a series of interdenominational conventions and conferences throughout the United States and Canada. The Laymen's Missionary Movement will be in charge of this work.

The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT EDITORS

Goodness Must Be Published

Several years ago a New York minister preached a sermon from the text, "He could not be hid." He declared that such goodness as was resident in Jesus Christ could not permanently be concealed. He believed that truth once made known to men would be seen to be so inherently desirable that humanity would never thereafter lose sight of it. He held that the demand for real excellence is so great that the supply has but to be produced, and the world will surely become a consumer of it. He showed that whatever of good once gets into life becomes a permanent asset of the human race.

There is much to be said in favor of such a doctrine, and the sermon was so well liked that this same minister repeated it later to a great assembly at Chautauqua.

The sermon contained one sentence which has afforded a test of some aspects of the teaching of the sermon itself. Here is the sentence:

"If you write a better book, or preach a better sermon, or build a better mouse-trap than your neighbor, though you build your house in the woods, the world will make a beaten path to your door."

The subsequent history of this sentence affords a singularly interesting illustration of the fact that the teaching contained within it is not always true.

The sermon in which this sentence occurred was doubtless a better sermon than the average of those preached by the neighbors of Rev. John Paxton on that particular Sunday. Did the world proceed at once to wear a path to the door of his church?

It did not.

And he did not live in the woods, either.

He continued his able and efficient and successful ministry, and did good. But so far as is known the West Presbyterian Church in New York did not find it necessary to renew the pavement on account of the crowds that came seeking the author of that fine sentence, and the excellent sermon of which it was a part.

They wore a path to Emerson's door.

Emerson was dead by that time.

Probably a thousand orators, great and small, quoted the sentence and attributed it to Emerson.

Comparatively few people read Emerson, but most people like to quote him, and now and then some one who quotes him looks through his essays to see from which one of them a quotation is made. So it may have been the thousandth orator who quoted it, saying,

"As Emerson has so well said, 'If you write a better book, or preach a better sermon, or build a better mouse-trap than your neighbor, though you build your house in the woods, the world will make a beaten path

to your door,'" to whom it occurred to look the matter up. And he searched through the published essays of Emerson and could not find it.

Dr. Edward Emerson replied, in answer to questions, that it sounded like his father, but he could not find it in his writings.

The world was disappointed. The path to Emerson's door was a blind alley.

Then the world made a beaten path to Elbert Hubbard's door. That represents the range of some people's literary imagination—if Emerson did not say it, Elbert Hubbard did. Elbert Hubbard has said a good many things that Emerson never said or would have said. But when the world beat a path to Elbert Hubbard's door, and asked him if he wrote that verse, he blushed modestly and admitted that it was his. He said he evolved it out of his "cosmic consciousness." He sometimes gets things in that way.

So we see that Dr. Paxton's fine sentence intended to illustrate the theory that the world will surely discover the author of a really good thing came very near to showing that sometimes it does not happen so. The world may make a path to the shop of a skillful advertiser, while grass grows in the highway leading to the real author. Though he live and preach in the heart of a crowded city with a main thoroughfare passing his door, he might as well take to the woods so far as the honor due him is concerned.

In fact, Dr. Paxton was only partly right. If you write a better book than your neighbor, you must put it into the hands of a hustling publisher; and his ability to put the work in the list of the six best sellers is by no means proof that it is one of the six best books. If you preach a better sermon than your neighbor you must advertise special music to accompany it, or you will miss some faces you had hoped to see in the congregation. If you build a better mouse-trap than your neighbor, you must buy pages in the advertising section of the magazines to let the world know of your invention, or the mouse-traps will accumulate on your hands, and the mice will multiply in the homes of your customers.

The time has not come, and probably it will never come, when the demand for goodness will so far exceed the supply that we can afford to stop pushing it. We cannot trust the world to go in pursuit of hidden goodness. We cannot leave the good to go forward to its destination on the momentum it has gained in the past. Goodness is advertised by its loving friends. And it needs the advertising.

By all means build a better mouse-trap than your neighbor if you can; and then, though you build it in the woods, come out and distribute it.

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Joshua and Caleb: The Audacity of Faith

The faith of Joshua and Caleb was tested by enemies and by friends. The enemies were strong and confident. They had the advantage of well fortified cities. They knew the land where the fighting was to be done. It was not a holiday undertaking to go against them. Joshua and Caleb knew something of the horrors of war. They had both been in battle and had learned that the reality was somewhat different from the poetry of killing. But there was something to be gained and they were willing to incur the risks of the battle field.

The cowardice of friends was the severest test of faith. At a time when heroism and united action were needed, fear and confusion prevailed in the camp of Israel. There was general agreement only in the belief that nothing could be done. It was even suggested that a return to Egypt was desirable. No one seemed to realize that it was better to die in the fight for freedom than to remain slaves, however secure and comfortable. It was an act of faith to oppose the mob and urge the necessity of calm and courageous action.

There are strong enemies in the way of progress to the promised land of personal and social salvation. Those who would enter must fight. The land is beautiful. It is an attractive place to all aspiring souls. But it is not offered to cowards. The fortifications of special privilege and selfishness stand in the way. Vice is organized and determined. Greed threatens the prosperity and reputation of any who may attack her strongholds. Mr. William Marion Reedy, editor of the St. Louis Mirror, is quoted by Rauschenbusch as saying to the country editor who attempts to tell the truth: "He will find that all the machinery for the making of public opinion is in the hands of people whose interest is that public opinion shall in no way interfere with their graft. He will find every mail burdened with printed slips from various publicity bureaus, which he can use free, and in every case he will find that the purpose and purport of this slip is to bolster up some private interest built upon public rights and property, or to discredit some man or movement proposing to put a check to the aggrandizement of such wealth by the restoration to the community of the rights which have been filched away from it through the connivance of corrupt representatives."

The patent medicine man who is willing to poison the people for the sake of money, the dealers in adulterated foods, the liquor traffic, the corporations whose business is legitimate but whose watered stock is a convenient and safe method of stealing from the public, the trafficker in human virtue, all these stand opposed to the principles of Christianity. The preaching of the gospel in the present age means the exposure of the wickedness of them all. There is danger to the preacher, especially as he must often be one who is not formally set apart to the work of preaching. It is men in business who have come face to face with evil conditions to whom falls the duty of exposing the sins of the age. Faith of the strongest kind is needed by them. They must face possible ruin in business. The assassins of character will follow them by day and by night. If they have a clear vision of the city of God that is to be upon earth as well as in heaven and have an unshaken conviction that God is with those who give their lives to the building of that city, they will not be terrified

by the power and anger of the enemies. Like the ancient spies, they will say, "Let us go up at once, and possess it; for we are well able to overcome it!"

Has the church faith for the task of preaching the gospel to the non-Christian world? The call to the task has gone forth. The church stands on the border land. Christianity and the non-Christian religions stand over against each other. The followers of Jesus must either fight or surrender. They cannot escape the situation in any other way. They have talked about the universality of the religion they profess; they are now where their talk must be supported by action. The faith of those who have caught the vision of a world religion and who see the demands it makes upon them and their fellow believers will be put to severe tests by the cowardice of vast numbers of disciples of Jesus. Many believe in the army and navy more than in the gospel. They dare not take their chances before the world with a message of justice and good will. They wish to support civilization by the sword, and thus they proclaim to all men everywhere that they do not believe in the moral power of Christianity. [Midweek Service, April 16. Num. 13:14-14:10.]

S. J.

Immersion No Hindrance to Practice of Unity

In a paper on "The Outlook for the Disciples" read by Rev. John R. Ewers, pastor East End Church of Disciples, Pittsburgh, at a union meeting of the Baptist and Disciple ministers of Greater Pittsburgh the following statements appear, referring to the Disciples:

"Within the hundred years of history an ultra conservative wing has broken off, while within the past few years, on the other extreme, has arisen a company of 'progressives' who insist that baptism by immersion is not necessary to church membership. Immersion is thought by these to be the greatest obstacle to immediate union with all other Protestant bodies. However, the latter party remains loyal to the communion and undoubtedly will so remain. For this party the future seems clear, for they believe that in time immersion will be made optional with the candidate and that then the way to union will be simple. The rank and file do not by any means hold this opinion."

These words come as a surprise. Mr. Ewers' statements are always worthy of complete respect but we cannot avoid the feeling that he spoke without due care in the paragraph quoted above.

Indeed we are more than surprised that it has been left to a newspaper usually classed as "progressive" to call attention to the inaccurate implication of his first sentence. The virtue of declaring "that baptism by immersion is not necessary to Church membership" certainly does not belong to "progressive" Disciples as a "company." What conservative Disciple is there who thinks that baptism by immersion is necessary to Church membership? The Disciples have always conceded that unimmersed Presbyterians, Methodists and others are members of the Church of Christ, as truly such as are immersed Baptists or Disciples. There may be some provincial persons belonging to what Mr. Ewers calls the "ultra-conservative wing" who hold otherwise, but certainly no representative of the main body of the Disciples holds otherwise.

Men who are classed as "progressives" (The Christian Century does not like these classifications and ordinarily does not use them, but in this instance it cannot be avoided) will hardly rest comfortably under the statement that they regard immersion as "the greatest obstacle to immediate union." The Christian Century cannot speak for the entire "company of progressives" but it knows not one who so regards immersion. On its own part, this paper holds a contrary view and teaches that the Disciples' practice of immersion only, in the administration of baptism, is a positive aid to the consummation of Christian union.

And by the same token there are few, if any, "progressives" who will accept Mr. Ewers' statement on their behalf that "they believe . . . immersion will be made optional with the candidate and that then the way to union will be simple." In none of the various proposals for the practice of Christian unity made by "progressive" Disciples has there been any suggestion looking toward making immersion optional. We have yet to hear the first "progressive" say that he is in favor either of omitting immersion altogether or making sprinkling an optional alternative of it.

If we take two typical instances of "progressive" procedure in the practice of Christian union—that at Berkeley, Cal., and that at Hyde Park, Chicago, it will be seen that neither procedure involves the slightest change in the Disciples' established practice in administering baptism. The Berkeley church practices immersion only, in administering baptism to all candidates for membership in the Church. It differs from established procedure not in its practice of baptism but in its practice of Christian union. It declares that it has no right to insist upon rebaptism as a condition of fellowship with one who is already a member of the Church of Christ. But in the case of one who is not a member but a candidate for membership it may insist and does insist that his initiation shall be solemnized by immersion.

The more radical plan in operation at Hyde Park, Chicago, makes a place in the "congregation" both for immersed members of the Church of Christ and for those who are not members of the Church at all. But all candidates for membership in the "Church" are here initiated by immersion. Neither Dr. Ames at Hyde Park nor Mr. Loken at Berkeley appears to regard the accepted practice of immersion as either negligible or optional in receiving candidates for membership. Nor does either appear to regard its practice as an impediment to Christian unity.

We make these comments on this paragraph in Mr. Ewers' otherwise very informing, and indeed, truly prophetic, address because we are convinced that the progressive movement for the practice of Christian unity by Disciples ought not to be confused with any particular theory of baptism. It is a larger movement. Its plea should reach the conscience of the liberal and conservative interpreter of baptism alike.

Even if, in the traditional Disciples' view, Christ commanded his Church to baptize its converts by immersion he likewise commanded them to receive all whom he had received, to live in union with them as he and the Father are united. He made it a sin for us to presume to select from the members of his Church those whom we would receive into "our" church and those whom we would not. This sin the Disciples, in common with Baptists and other denominations, continue to commit.

It is our duty to repent and turn from it. And happily our accustomed practice of baptism by immersion is not in the least in the way.

Interpreting the Strange Ways of God

A thousand ministers who thought they knew just what they were to preach about on the first Sunday after Easter changed their plans entirely, and preached on something entirely different. There is something to touch the imagination in the vision of these widely scattered men, all led by one common impulse to lay aside their plans and preach on The God of the Storm and Flood. Like the prophets in the olden times they could not rest content without attempting somehow to interpret to the mind and conscience of men the strange ways of God. Not all of these preachers are great men; not all of them spoke words of profound wisdom; but each in his own way attempted somehow to bring a moral lesson out of this calamity. Possibly it might have been better if some of them had not attempted it. Perhaps some of them were themselves submerged in their own futile philosophizings. Perhaps some of them darkened counsel with words without knowledge. Yet they did their best, as God's ambassadors, to represent Him, and to interpret for Him, things which they themselves understood only by faith. It would be easy enough to point out the weakness and folly of much that they said; but they did a brave act. They attempted a great undertaking. Yes, and in general they succeeded. Not in explaining the mystery of evil in the world of a good God; few of them attempted that, and those who did might better not have tried it. But they pointed the thoughts of men upward, and gave them a new sense of the reality of that which cannot be swept away by wind or flood. It was not an easy thing they undertook. All in all they did it surprisingly well.

Recent Events and Ancient Prophecy

"Do you think the tremendous struggle going on in Turkey, the momentous changes that have taken place in China and the possible outcome in Mexico were foretold in any part of the Bible?" That was the question fired at us on the suburban train. And our answer was prompt and clear, "Specifically, No. In outline, Yes."

The labored attempts which are made to discover in Isaiah, Ezekiel or Daniel direct allusion to the events we are permitted to see have never carried much conviction with us, but the magnificent optimism of the prophets and apostles is justified in our day if never before. The prophet was a poet—not a census-taker. It is said that no one ever painted trees as Corot painted them, with such absolute fidelity to nature; and yet Corot never painted a tree which could be distinguished as an oak, an ash or a maple. It was never a particular tree but it was nevertheless any tree in any landscape.

When the prophet of the captivity told his fellow exiles that Jehovah would "overturn, overturn until he should come whose right it was to reign," he expressed the great truth which a modern has put into the apothegm that "Nothing is ever settled until it is settled right." When the General Assembly of the Presbyterian Church, some years before the civil war, issued a solemn deliverance upon the question of slavery, wisely counseling the "fathers and brethren" to let the matter rest henceforth forever, Dr. Samuel Hanson Cox, that wit and orator without peer in his day, said to his neighbor in the pew, "Good, we have capped Vesuvius again!" He knew it was not in all the powers of all the ecclesiastics of all the world to settle any question until they settled it in accord with courage and equity. In 1878 the "Great Powers" propped up the tottering throne of the Sultan, handed him his scepter once more and declared an era of universal peace

at hand. It hardly lasted till the diplomats reached home.

The spring is even now "coming slowly up this way." But just so surely as the warm sun returns the icy north will contest the advance, inch by inch; and so surely as it contests the coming of the flowers and harvests the states from Texas to North Dakota will be torn by cyclones. The stars in their courses are surely with the coming summer but before the harvest is gathered many a fair field will be strewn with wreckage of the storm.

Russia is just now tightening its grip on Persia and creeping stealthily toward Peking while at home the "Holy Synod" is imprisoning as never before "Dissenters" and "Old Believers." But what the Great Powers could not do unitedly Russia can not do alone. The Sultan, the Czar, a Diplomatic Council, may cap Vesuvius for a month or a year or a generation, but not forever. And God's process of overturning thrones and principalities and powers will not be stopped until, as the prophet by Chebar said, "He shall come whose right it is to reign." And then, in the sunshine of a millennial summer, the world will have peace. But not before.

Shall the Church Promote Marriage?

This is an interesting question raised by an article in The Churchman (New York City), written by R. Fulton Cutting, a very prominent banker and social worker, of New York City. Mr. Cutting seems to urge marriage "as an antidote to sexual vice." He plainly recommends the entrance of the Church "upon a systematic campaign to promote the practice of marriage, at the same time exercising herself to assure, as far as she may, the domestic happiness that should ensue." We clip a section of the article as good food for some high thinking:

"The Church should, then, directly teach its maturing girls and boys the advisability of well-considered marriage when undertaken as a divine ordinance. It should also provide opportunities for instruction in the ethics of marriage, its obligations, responsibilities, and privileges, and in the practice of domestic economy. In our larger cities a good deal of valuable training is now being given in housekeeping and cooking in our public schools, and wherever this is done the Church should insist upon its girls taking advantage of the opportunity. Instruction in the ethics of marriage and the common sense of the marital relation may very well be done by volunteers. No doubt there are respected and influential women in every parish who can give young girls the best kind of advice in the underlying principles of conduct in married life. No doubt also where instruction in housekeeping and cooking is not to be found in the public schools there can be discovered good housekeepers who would give girls about to be married elemental instruction in their own kitchens or under the oversight of their cooks.

"I know of one woman in this city who, a short time ago, before the marriage of one of her women servants, provided her with a full course of training in the New York Cooking School. She had not had the opportunity for acquiring this important qualification of a wife whose means did not permit the employment of a servant."

Protestants in Mexico

The Christian Intelligencer supplies some interesting information about Protestants in Mexico. Presbyterian, Episcopal and Methodist Churches have largest interest among Protestants. Five years ago a Presbyterian church in Mexico was established, with its own General Assembly. A church of 5,000 members resulted, with a considerable educational system. A mission press with newspaper is established in the City of Mexico. Episcopalians were once very strong, but for some years their work declined. Their Hooker Memorial School is one of the prominent institutions of the capital. Methodists have 7,000 members, with \$700,000 in property, a large part of which is in orphanages and schools. In the City of Mexico is a mission press. The Y. M. C. A. has both a railroad and an ordinary association. The American Bible Society has Mrs. Frances B. Hamilton for agent. She has been in the work with her husband for many years. This enumeration does not appear to take account of the work of the Associate Reformed Presbyterian Church of the South. It has for some years carried on work in Mexico.

The Gideons' Great Bible Work

The Gideons are an organization of commercial travelers who try to carry their Christianity wherever they go with their sample cases. The other day the recorder of this observation had occasion to stop over night in a Nashville hotel. About the first thing he saw after turning on the electric light, was a plain-covered Bible upon a writing table in his room. He picked up the book, and there found the Gideon book-plate with ample directions to read particular passages for particular moods. He learned that every room in the hotel had a Gideon Bible. This Bible-in-every-hotel-room campaign of the Gideons has assumed national proportions. Already no less than 175,000 Bibles have been placed in as many hotel rooms throughout the country. Before President Wilson was inaugurated the Gideons made sure that every room in every Washington hotel had its Bible.

The Christian World

A PAGE FOR INTERDENOMINATIONAL ACQUAINTANCE.

A Baptist's View of Open Membership

At a recent meeting of the Baptist Ministers' Conference in New York, the Rev. A. T. Fowler, D. D., pastor of First Baptist Church, Mt. Vernon, N. Y., read a carefully prepared paper on the present condition of the English Baptist churches. Among other observations Dr. Fowler stated that the Baptist churches of England very largely practice what is called "open membership," that is, the churches admit to membership persons who have not been immersed. The extent to which this rule is adopted is shown by the fact that, in the "open membership" churches, 34.3 per cent of the membership have not been immersed. English Baptist leaders take the ground that "New Testament baptism is not a church ordinance, but a matter of individual obedience." They state that "baptism should be the free spiritual act of the individual," and that "whom Christ receives the church ought not to reject." These open membership churches are the large and influential churches, while as a rule the close membership churches are small. The ministers who take this position are described as the "most spiritual and cultured." Dr. Clifford is quoted as saying that open membership has "aided the growth and increased the influence of Baptists in England. It is also declared that in the open membership churches many are led to study the command to be baptized and come to the acceptance of immersion as the New Testament mode of baptism. Dr. Fowler expressed the opinion that Baptists in this country were coming to the open position. In the discussion which followed the reading of Dr. Fowler's paper, it was said that there is not a Baptist minister south of Mason and Dixon's line that takes the English position.

Col. George Harvey Pricks Unitarianism

No less distinguished a citizen than ex-President Taft provoked Colonel George Harvey, editor of Harper's Weekly, into as brilliant a defense of orthodoxy as against Unitarian liberalism, as it has been our privilege to read for many a day. The following, entitled, "No, Mr. Taft," taken from Harper's Weekly, speaks for itself:

"On Sunday, March 2d, President Taft went to the Unitarian Church, where he has worshipped for the last four years, and addressed the congregation. The papers say that he said, among other things:

'It always has been a wonder to me why all the world is not Unitarian. I think all the world is verging in that direction. We preach the doctrine of sweet fellowship, of love of God, of love of Jesus Christ, and tolerance for every faith which depends upon the great principle of liberal Christianity—and that makes for progress toward morality and higher religion. The one trouble we suffer from—if it be a trouble—is that there are so many Unitarians in other churches who do not sit in the pews of our church. But that means that ultimately they are coming to us.'

"No, Mr. Taft, you are going to them. The Unitarian churches thrive best when the other folds were uncomfortable. The Unitarian company has ceased, we believe, to gain in membership. The American people, Mr. Taft, have a great and just regard for you, but they never would appoint you a committee of one to go out and ascertain which way the tide is running.

"We will not say, Mr. Taft, that if St. Paul had been a Unitarian, Christianity would have been known in history as a sect in Cappadocia. But we will say that if St. Paul had been a Unitarian, it would not have been necessary to collect his epistles. There would never have been enough market for them to warrant it."

Presbyterian Administration Not Extravagant

Embarrassing charges have appeared in the daily press to the effect that the Board of Home Missions of the Presbyterian Church, U. S. A., has taken \$256,093.89 to disburse \$381,212.54 plus the income of a \$4,500,000 endowment. Dishonesty has never been even remotely intimated. The charges are only that bad economy is practiced. Now comes Dr. Charles L. Thompson, Secretary of the Board, over his own signature in a letter to the editor of The Continent (Chicago), and maintains that only \$51,649 is charged to office expense. Dr. Thompson says: "As on this expense the board is administering over a million dollars annually it is apparent that the 61 per cent charged by Dr. Weaver drops down to about 5.

Dr. Thompson's letter reveals the source of the widely printed charge to be Rev. Joseph L. Weaver, D. D. of Colorado. Dr. Thompson proceeds to tell exactly why the board has been attacked. He says:

"If anyone should inquire why anyone should desire to promulgate such a charge the board is obliged to say:

1. That a year ago the board declined to grant aid from its treasury, on the request indorsed by Dr. Weaver, to support a

Presbyterian church in a community of 565 inhabitants, already occupied by three denominations, two of which presented urgent protest to the entrance of another denomination. Brought by Dr. Weaver to the attention of the Presbyterian General Assembly last May, the matter was referred to a committee which sustained the refusal to grant Presbyterian home mission money for the field.

2. That, notwithstanding the Assembly's unanimous decision, the request for this aid was repeatedly renewed during the recent months, accompanied by the threat from Dr. Weaver that if the board declined to do as he wished he would see that its work was discredited and its officers humiliated by the General Assembly next May."

Shall Church Treasurers be Bonded?

This is an interesting question raised by one of the diocesan papers of the Protestant Episcopal Church. The Churchman (New York) prints the following:

One of our diocesan papers in a recent issue has some apt words on the bonding of treasurers. The question has been a live one in many of our dioceses. Some years ago the convention of the diocese of Chicago recommended to the different parishes and missions that their treasurers should be put under bond. The article says: "There would seem to be no question that every treasurer of a church institution or parish, having charge of permanent funds, should give a bond at the expense of the institution or parish. This may not be so important in the case of treasurers of the parishes who are receiving and spending money constantly and making reports to vestries every month or two and having their accounts audited every year. But the more security that can be thrown about church funds the better. There ought to be no delicacy of feeling about it. Many men whose positions and records put them above the need of doing this give bonds and a good example to all the rest. Treasurers ought to suggest it themselves, not waiting for the suggestion to come from others, that so it may become the universal practice. There ought to be the greatest care in having all accounts of parishes or societies or institutions audited, and where any securities are held, to have them seen by competent men."

English Churches Opposing Church Census

The London Daily News the other day announced its purpose to make an accurate church census of the world's first city. For years it has been a newspaper privilege to count noses in the churches of London. Sir W. Robertson Nicol did much to popularize the idea. But imagine the jolt it must have given the managing editor of the London Daily News, when representatives of both the Establishment and Nonconformity came out openly in a statement, opposing the enterprise this year. Both the Bishop of London and Dr. F. B. Meyer, the well known Congregationalist leader, declared such an undertaking accentuated the material side of the Church at the expense of its moral and spiritual power. However, there seems to be considerable ground for the suspicion that the Daily News enterprise would have embarrassed the churches by showing up their paucity of attendance in the days of a Liberal administration headed by Mr. Lloyd-George.

Charles Stelzle's Ten Years of Service

On April 1 Charles Stelzle completed ten years of royal service as the head of the Department of Church and Labor in the Presbyterian Church, U. S. A. To him, more than to any other living man, American Protestantism is indebted for a Christian conscience on the subject of winning back to Christ and the Church the devotion and affection of the great labor army in America. He has done not only the Presbyterians good, but has been of indirect service to the social service commissions of every denomination.

Canadian Methodists and Missions

The Methodist Church of Canada is launching a "forward-looking" movement in the interests of missions. Canadian Methodists are asked to give five and one-half cents per week for missions, both domestic and foreign, during the year. Not less than \$900,000 is announced as an imperative need, or about \$2.60 a member. Last year the gross receipts were \$612,894. This speaks well for the progress of our neighbors across the Canadian line.

Mammoth Bequest to Indiana Missions

It is getting common to pick up a newspaper or a religious weekly and read of munificent bequests to religious causes. This time we read of George B. Yandes, a bachelor elder in Second Presbyterian Church, Indianapolis, Ind., who died at the ripe age of seventy-five and left \$500,000 to Home Missions and the Sunday-school work in the state of Indiana. The American Sunday-school Union also received \$50,000 for work in the same state.

PASSENGERS THROUGH
THE BUSY STREETS
OF LONDON.

ENTER THIS SANC-
TUARY FOR REST
AND SILENCE AND
PRAYER.

LET THE PICTURED
WALLS WITHIN
SPEAK OF THE PAST,
YET EVER CONTINUING
WAYS OF GOD WITH
MAN.

A
CHURCH
WITHOUT
SERMON OR SONG

BY WILLIAM E. BARTON

IS IT NOTHING TO YOU,
ALL YE THAT PASS BY?
COME AND REST
AWHILE.

COMMUNE WITH YOUR
OWN HEARTS AND
BE STILL.

JESUS CHRIST, THE
SAME YESTERDAY,
TODAY AND FOR-
EVER.

London papers record in a brief but interesting narrative an account of the recent dedication of the Chapel of the Ascension. The service was conducted by the Bishop of London, who preached from the text, "Be still and know that I am God." It was a very fitting text, for the church thus dedicated is not intended for sermons, and though a choir sang unaccompanied at the service, it is not expected that there will be frequent or habitual service of song. The church contains neither pulpit nor organ. The gospel is preached by means of pictures, which completely cover the walls of the chapel.

With this announcement come also to this country the first copies of the new *Life of Frederic Shields*, the artist who created this singular chapel. It is published by Longmans, Green & Company, and contains a number of illustrations and a story of remarkable human interest. It is written by Mrs. Ernestine Mills, whom Shields regarded as a daughter, for he had no children of his own.

Shields was born in Hartlepool, March 14, 1833, and died in Merton Park, Surrey, February 26, 1911. He received his education in a charity school, and led a half-starved life while struggling to obtain recognition as an artist. When he was forty years old he married. His wife was a child of sixteen, uneducated, and was as ill fitted to be his wife as he was to be her husband. Theirs was a strange honeymoon, in which he left her mostly to herself, and the greater part of their married life they lived apart.

Shields developed no little ability as an illustrator, at first drawing sketches and humorous cartoons, afterwards illustrating "Pilgrim's Progress," and DeFoe's "Journal of the Plague Year." He attracted the attention of Ruskin, Ford Maddox Browne, and others of the pre-Raphaelites, but his closest friendship was with Rossetti. Hall Caine, too, was his friend and in his book, "My Own Story," speaks of Shields as "hysterical as a woman," a remark that to the present writer's knowledge pained Shields deeply and pained him more, perhaps, because it was true.

The present writer came to know Mr. Shields in the last years of his life, and corresponded with him until his death.

Robertson Nicoll, in a recent three-column article in the *British Weekly*, reviews Mrs. Mills' book and says of Shields that it is quite impossible to love the character which this book describes. And, indeed, Shields was a bundle of very strange contradictions, but he had a singularly lovable side and the present writer thinks of him with real satisfaction.

There are many things in this life story which appeal to one's sympathy and some that evoke real admiration. To the book itself the reader must be referred for the life story of the man. It is our present purpose to tell somewhat more of the work to which he gave the last twenty years of his life.

A church where no sermons are preached, or hymns sung; a church without a pulpit or organ; a church without minister, priest or choir; where no baptisms are performed or

marriages celebrated or funeral services read,—this surely is an innovation! And it is not an inheritance from an obsolete past, but a strictly modern enterprise, quite new, and only within a few weeks entirely completed after twenty years of arduous, devoted labor. Should you like to visit such a church, and know something of the man who did it? Let us make our comfortable journey to London, by way of reading this article.

Call a cab anywhere in London, and ask your driver to take you to the Chapel of the Ascension, and he will scratch his head and say he never heard of it. But he knows where Hyde Park is, and Kensington Gardens, and the Marble Arch, and from there you can direct him. From the Marble Arch, along the north side of Hyde Park and Kensington Gardens, runs Uxbridge Road, containing some of the largest and most fashionable houses in London. A little more than a block down this road from the Marble Arch is the Cemetery of St. George, where Laurence Sterne, that writer of bright and bad literature, was buried, and from whence it is said his body was taken two days later and sold for dissection. In that cemetery, fronting the Gardens, was an old mortuary chapel, which, through the prohibition of interments in the cemetery, fell into disuse. Upon the site of this building, long devoted to the burial of the dead, Mrs. Russell Gurney erected in 1893 the chapel where in a silence not that of the grave but of quiet and reverence, the gospel may be preached to the multitudes of living men and women who daily pass its doors.

It was not the disuse of the old building that suggested the plan. Mrs. Gurney had been laboring for years to find a place where she could establish her sanctuary. She had searched London till she gave up that city and turned to other of the English centers of population, only to be thwarted again and again in her effort to find a location for her vision. She even advertised in the London papers, and obtained no response. When all her other efforts failed, this old building was suggested, and she was able to secure the privilege of erecting a new building on its site, and of making provision for its perpetual care. "The situation was perfect—on a great highway, just removed from one of the busiest convergent parts of London, and yet enough withdrawn from the noise and hurry to and fro to meet the central purpose, never abandoned, of fitness for rest and meditation, surrounded as it was by a green, silent God's acre.

The building is modest, but attractive. It was designed by one of London's best architects. It is enclosed by an iron fence, and stands well back from the street, with green grass between it and the street. The chapel is open each week day, in daylight only. There is no artificial light, so there is no evening service; and this strange church, in addition to its other unusual features, is open every week day and is closed on Sunday. Very restful it seems in the midst of London's bustle and din. One is glad to enter and rest.



THE GOOD SHEPHERD—FREDERIC SHIELDS.
In the Chapel of the Ascension in London.



THE STONING OF STEPHEN—BY FREDERIC SHIELDS.

On the left side of the door of the plain but attractive brick building is a stone tablet with this invitation:

- * * * * *
- * Passengers through the busy streets of London,
- * Enter this sanctuary for rest and silence and prayer.
- * Let the pictured walls within speak of the past,
- * Yet ever continuing ways of God with man.
- * * * * *

On the opposite side of the door is this inscription:

- * * * * *
- * Is it nothing to you, all ye that pass by?
- * Come and rest awhile,
- * Commune with your own hearts and be still.
- * Jesus Christ, the same yesterday, today and forever.
- * * * * *

The ante-chapel was the last work which Mr. Shields did before he died. The paintings there are intended as an introduction to those within, but also they are designed to make their appeal to the indifferent and thoughtless who merely stop for rest, and who do not penetrate into the inner sanctuary of silence. Beside the Good Shepherd, which was the first of the large paintings to be placed in the ante-chapel or vestibule, are now a number of others, forming with this a connected plan. There is a pair of paintings, one on Prayer, and the other on Meditation. There is a central panel on the left, "The Resurrection and the Life," which Shields borrowed from Blake, lamenting that Blake never lived to paint it upon a great scale; and this is balanced by a painting on the right, of "Christ Blessing Little Children." There is a painting in which the artist sets forth the symbolic relations of "Ignorance, Science and Wisdom." This is above the side door, and less conspicuous, but in it is much of the artist's faith. Ignorance is dark; Science dimly illumined by a crescent moon; but Faith is lit up by a glorious sun.

The two paintings which, next to "The Good Shepherd," are designed to catch and hold the attention of the casual visitor, are "Man Repels the Voice of Conscience" and "Man Harkens to the Voice of Conscience." In the first of these, Conscience, casting herself on her knees, holds up a mirror to Man, who is rushing for-

ward toward a precipice. He has thrown away his hour-glass, reckless of time and coming ill; he is lured on by sirens, and seems bent on his own destruction. He is garlanded, and gay, and refuses to look at his real self in the mirror of Conscience, but rudely repulses her. How many a London youth must see his own picture in this painting! The companion painting is opposite. The whisper of Conscience in the ear of the "pale delinquent" stays him in his downward course. He starts with sudden apprehension mingled with gratitude as her finger touches his heart. He looks at the scales in the hand of Conscience, wherein the butterfly, winged symbol of immortality, outweighs the world. The storm clouds in the distance are breaking. New light is coming. Man heeds, and will obey!

One can hardly imagine, unless he knows the story of the Chapel, with what tears and heart-felt earnestness Frederic Shields, painting on time that he borrowed from eternity, and kept alive only by the hope of finishing his task, left these as the closing accents of his message to coming generations.

The vestibule leads directly into the main hall of the Chapel of the Ascension. Directly before one as he enters is a painting of the Ascension of Jesus, filling the whole end of the building, and the walls are frescoed from top to bottom.

It is hard to imagine that many men will enter the ante-chapel without lifting the curtain and passing within. Once inside, a magnificent spectacle presents itself. The two great series of paintings that flank the chapel on either side almost bewilder the beholder, and whether by way of the Law or the Gospel, by the Old Testament or the New, the Story of Jesus or the story of the Founding of the Church—by whichever wall one makes his way toward the chancel—whether in the Goodly Fellowship of the Prophets or the Glorious Company of the Apostles—at the end he comes to The Passion and the Ascension. He sees it all the way as something to which he must come. The Cross is there, with red flame about it, the wrath of human sin, and one must face that; but high above the Cross and the Tomb, in a cloud of glory that still has in it some suggestion of the Cross, is the risen, ascended, triumphant Lord of Life. The Cross is not the dominant feature. The dead Christ is not the Christ whom this work exalts. High above death and all that has the power of death, is the regnant, and eternally living Christ of God.

On one side the paintings tell the story of the Life of Christ, and on the other the story of the spread of the gospel as related in the Acts of the Apostles. These scenes are interspersed, and in a way interpreted, by fourteen paintings of the Old Testament prophets on the one side, and on the other an equal number of



CONSCIENCE REPELLED.

the Apostles, with John the Baptist, Stephen and Paul added to the eleven. Above and beside the entrance is told the story of the Creation, Fall and Promise of Redemption; and the opposite end has the great painting of the Ascension, surrounded by scenes from the Passion and Resurrection, together with four graces, Faith, Hope, Love and Patience, and two scenes illustrating the Wise and Foolish Virgins.

The paintings are all the work of one man. There are said to be but two other churches of which this can be said, one in Sienna, and one in Assisi, where Giotto told the story of the life of Francis the Monk. But both these churches differ in many and important particulars from this one; this is unique.

Above the entrance door is the Creation of Man. The beautiful body of man is still cold, but the breath of

the Creator is entering his nostrils; and the Creator is the Christ, who also is the Redeemer. And when man is expelled from the garden, the very expulsion is an invitation to return, and a promise of Christ.

A painting which every visitor admires, is the Annunciation. The angel finds Mary on the housetop in Nazareth, in the early evening. She is beating out with a stone the small gleaning that shows her poverty. Her attitude as she hears the angel's message is one of modest and devout submission. The moon, setting over the hills of Nazareth, is at its first quarter; the almond tree in blossom tells of the expectant spring-time; in the sky above the milky way tells of the innumerable spiritual progeny which is to be hers through the Child that is to be born.

The paintings of the ministry of Jesus breathe an atmosphere of deep spirituality, and of tender solicitude for men and women. There is a beautiful picture of Jesus at Jacob's Well, acknowledging to a sinful woman his mission, and enabling her to behold a better way of faith than that of the mountain to which she points. There is one of Jesus with his arm about the sinking Peter, which has showed to more than one beholder, himself sinking in sin, the Power that can uphold and bring safe to shore.

Into many of the paintings enters an elaborate use of emblems and symbols, and these appear, too, in the decorative framework which surrounds the paintings. Jesus healing the Blind Man, shows the Saviour leading out of the city a blind man, who bears an ancient three-stringed harp for his "songs in the night." In the arched door of the city stand an aged Pharisee and his disciple, and these, too, are blind, the blind leading the blind; for the young Pharisee is drawn to follow the Saviour, but the older restrains him. And near the feet of the Saviour, a dog, emblem of false teachers, turns to snarl at Him, while her litter of blind puppies surround her. The time is

toward evening, and in the distance a shepherd is seen, leading his sheep to the fold; these are not blind in their following of the shepherd; and the man who already begins to see is using his new sight to follow his Healer and Lord.

In all the post-resurrection paintings, the Christ is beardless.

Mr. Shields gives as the reason something like this: Manifestly there was some change in the risen body of Jesus, so that the disciples recognized him with difficulty. A beard is the distinctive mark of sex; but in heaven there is no marriage, but those who attain to the resurrection are as the angels of God. May not this have been a part of the change in the face of the risen Christ?

To many this will seem far-fetched, but it will illustrate with what searchings of heart and effort to discover the truth Mr. Shields did his work. Into its every detail enters some reverent design, and it is not safe to pass any feature as accidental.

The paintings show skill in drawing, and artistic genius of high order in their grouping, as well as fine feeling in their brilliant coloring. But they are to be judged, after all, not so much as works of art, as pictorial sermons. The entire building is a sermon. The artist lived to utter his last word of the gospel's message through his paintings for its walls, and then entered into rest. May his benediction abide in the building, and may it proclaim the message of the gospel of Christ to the passing multitude, for many generations yet to come.

Mrs. Gurney died in 1896, living just long enough to see the chapel opened, and a few of its first paintings in place. The artist, Mr. Frederic Shields, lived to be seventy-seven years of age, and his last years were spent in great industry in the endeavor to complete this temple before he, too, passed away. He was

a very earnest man, and had no time for merely curious visitors. To find him the writer of this article journeyed out from London by rail, and then took an uncertain bus that plies at irregular intervals between two suburbs. Mr. Shields lived in Merton Park, a village in Surrey, in an old house, built by one of England's kings for one of his favorites. It is surrounded by a garden, at the back of which was the studio.

Not without some reluctance did Mr. Shields lay by his brush.

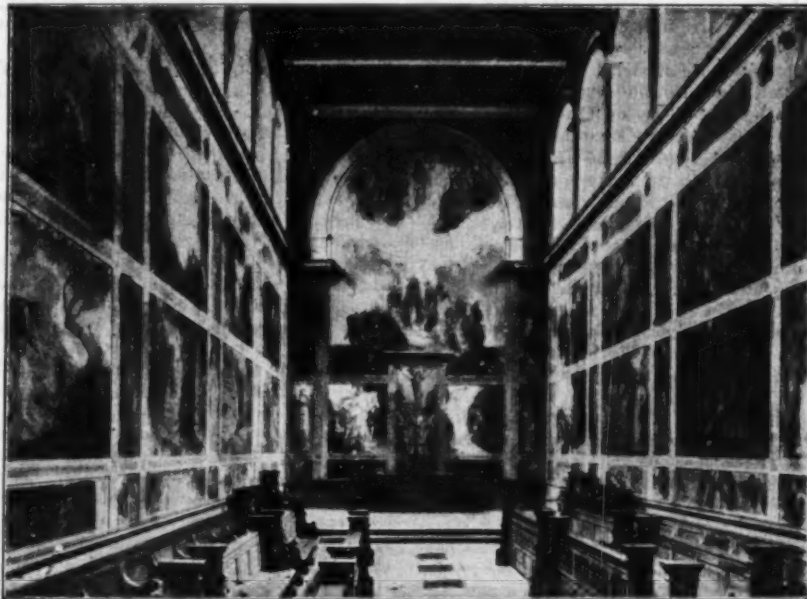
"I am working, as you see, on the Conversion of Saul," he said. "I have some reproductions of paintings by the old artists,

which I have been studying for suggestions. See this of Rubens; how wonderful it is in its dramatic power! No one will ever paint it as he did. But it is destitute of spirituality; Paul is converted by an explosion!

"You have seen the chapel, and want me to interpret its spirit to you? First, tell me what you find in it, and I will see if we find the same things in it. I seldom receive calls, and I never go out. I am working at my task to finish it while the light lasts, and I have no time for the merely curious. But if



CONSCIENCE HEEDED.



CHAPEL OF THE ASCENSION—INTERIOR



THE RAISING OF LAZARUS—PAINTING BY FREDERIC SHIELDS.

you are really interested, I shall be glad to talk with you."

Such a conversation as followed cannot be repeated; nothing can be told but the impression. Mr. Shields was a man of transparent sincerity, and of deep piety. He abhorred the spectacular in religious art, and criticized with considerable severity the type of painting found in Roman Catholic churches on the one hand, and the insipid creations of mere illustrators on the other.

"It is not a dead Christ the world needs," he said, "nor yet a Christ such as sentimental artists pose in a mere effort to make a pretty picture. The world needs the strong Son of God, who is with us alway, the same yesterday, today and forever."

The writer saw in its early stages, and afterward saw in place in the chapel, his "The Stoning of Stephen." "The moment which I have chosen for the painting," said Mr. Shields, "is that in which the false witnesses, stripped to the waist, are ranged with stones poised, to be instantly hurled upon the confessor of Jesus Christ. Behind the witnesses, the raging torrent of the mob, stirred to murderous rage by the chief priests and rulers, pours down from the city gates. It is sunset, and all these men and the guilty city are seen ensanguined under its crimson glow; but upon the martyr pours down the white glory of the opened heavens. A fanatic priest stoops to seize a stone; and nigh him is Saul, with the clothes of the witnesses at his feet. Saul is about thirty-five years of age. He stops his ears at what he regards as Stephen's blasphemy, but a ray of heavenly light darts upon him. In the distance you see some women issuing from the city. They are separate from the mob. These are the Grecian widows who mourn for Stephen, for he has ministered to them in their sorrow and need."

A painting in which Mr. Shields took great joy was "The Raising of Lazarus." He gave to the writer the first little sketch of this, a mere daub of paint on the cover of a cigar-box. He protested somewhat against giving away his sketches, for he did not complete his sketches; they were mere notes; he wrought out the painting on the canvas as he proceeded, merely sketching, sometimes with pencil for his groupings, sometimes with brush for a color scheme, but leaving the sketches rough and with no attempt to do his work twice.

On a subsequent visit to London the writer met Mr. Shields at the unveiling of a number of the later paintings. Arm in arm with the artist he walked about the sacred building while Mr. Shields

explained in detail the meaning of them one by one. It was a rare privilege, and one few men have enjoyed, for Shields was nearing the end of his task, and he was eager to see it finished. Subsequently Mr. Shields was the writer's guest at his hotel in London, spending a merry evening with a group of light-hearted Americans, and carrying the memory of it happily through the lonely months that followed.

From this time on till his death, Mr. Shields wrote now and then to his friend in America, telling him of the progress of his work. He was writing a description of each painting as he proceeded, to be used in a handbook of the chapel. He sent to his American correspondent the original manuscript of a number of these descriptions, that he might know what paintings were approaching completion, and what they meant to the artist. Reluctantly he consented to the making of lantern slides, which he feared would rather misrepresent than convey his meaning, but in this he was mistaken. The lantern slides are beautiful.

At first Shields protested against any attempt to make his chapel known in America. He did not care to advertise it, he said; he was not doing this for fame, but for the glory of God. Yet later he came greatly to appreciate the growing attention which came to his work, in good part through interest awakened in America. More than once he wrote such words as this:

"Although I am so weak and ill that labor is an effort, and I sink exhausted after my day's toil, I must take a moment to write and thank you, my dear friend, for what you have written about the Chapel. To God be all the glory."

His letters told of weakness, weariness and pain. He was painting through the winter, and much of the work had to be done in the Chapel itself. He suffered from cold while at work. The London winter days were so short.

But at last it was finished. It was hardly a message of joy which he sent; he was too tired for joy. He dropped his brush and sank from exhaustion. He took but little interest in anything during the few weeks that remained. He did not live for the dedication. A few days before he died he received from his American correspondent a letter of congratulation. His housekeeper, who was also his nurse, read it to him, and he said, "Thank God," but he was too weak to write an answer. A few days later the weary spirit found rest, and his works abide.

DR. WILLETT'S MISSION TOUR

Christianity in Korea

It does not take long after one's entrance into Korea to discover that its religious atmosphere is far different from that of Japan. Instead of stray chapels here and there it is soon apparent that Christian churches are a common place of resort, Christian schools are at work in all the places of size and importance, and Christian sentiment is to be met among all classes.

On the morning after our arrival in Seoul there came a note from Dr. Horace G. Underwood of the Presbyterian Educational Institutions, saying that he would be glad to have us visit the Bible College and see the students who are preparing to preach among their countrymen. It was a drive of some two miles, behind a pony urged on by the doctor, who wielded a stubby whip with strokes that hardly seemed to disturb the placid feelings of the little beast. By the side of the cart there ran the white-gowned servant whose business it was to look after the conveyance when it was not under way, and he had no difficulty in keeping up with us.

Out through the city wall we went, and along the highway which crosses the mountains, till we came to the side road leading up the hill to the level ground on which the school is built. The morning was clear and cold. The road was dry and dusty, as the cold wind swept down from the heights above. It was only a little after seven when we left the hotel, for the chapel services are at eight, and after taking charge of the common

a confidence which was of the greatest value to the missions after she became Mrs. Underwood.

Progress Very Slow at Beginning.

For the first years progress was very slow. Dr. Underwood baptized the first convert in 1886, and the first communion service, at which only seven people were present, was held in his house a year later. At the end of ten years of patient effort there were only a hundred and fifty Christians in all Korea. The time of seed-sowing seemed long. But other missionaries came, sent by the same board, by the Methodists and by the Church of England, and missions were gradually pushed out in all directions.

None of these workers, however, dreamed of the wonderful awakening of the land to the Gospel which has transpired in the past five years. By an almost common impulse, and, as these earnest men believe, in answer to prolonged and absorbing prayer, there began a series of revivals in different parts of the land comparable to nothing in modern times, unless the great Welsh revival of about the same period be regarded as of equal significance. Small bands of Christians gave themselves to prayer and preaching with apostolic fervor, and apparently apostolic results.

Whole communities embraced the Gospel. Old prejudices, based on the unstable foundations of Shamanism, Buddhism or Confucianism, vanished before the flood-tide of Christian zeal. Churches



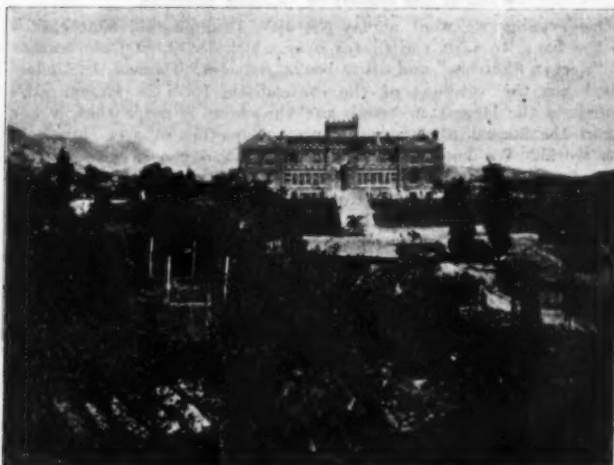
New Y. M. C. A. Building, at Seoul
Contributed by John Wanamaker.

exercises of the morning, and teaching two classes the following hours, Dr. Underwood had a busy day before him in other forms of mission work, and in other parts of Seoul.

Dr. Underwood's Work in Korea.

On the way out he told me something of his work in Korea, which is of course in part the possession of every informed student of missions. He belongs to the American family which is chiefly concerned in the manufacture of the typewriter of that name. But among the brothers of that group it was decided that one should go out as a missionary, and the rest stand responsible in some degree for the maintenance of the work. I asked him if he had hopes that the Underwood machine would make its way in the East, as Standard oil and Singer sewing machines have done. He smiled and said he was not a regular agent, but considering the close connection between the typewriter and missions in that particular case he should be glad to see the business grow.

It was in 1885 that he came out under the direction of the Presbyterian Board. In the previous year a physician, Dr. Allen, and his wife had arrived, but were almost at once involved in disturbances which arose out of the activities of certain revolutionists, and were for a time in great danger. The services Dr. Allen was able to render gave him a place in the confidence of the king and the people, and opened the way for permanent effort. The coming of Dr. Underwood soon afterward gave to the mission its first ordained preacher. New openings presented themselves, and the forces were augmented. Three years later Miss Lillias Horton came as a medical missionary, and was able to render important services to the women of the royal household, which won for her



Dr. Wells' School for Christian Workers, Seoul, Korea.

were planted everywhere. Christian schools were started. Medical mission work, so much needed in a backward land like Korea, was opened, and industrial instruction took its place among the features of reconstruction introduced by missionary effort. Korea is not Christianized as yet, but is well on the way. Dr. Underwood assured me that there are not less than two hundred thousand Christians in a total population of some twelve millions, and that the prospects for even more rapid growth of the Christian community are very bright.

Religious Exercises at the School.

While he told me this story we had arrived at the school, where the students of the Bible training class, a group comprising both the youthful and the mature, greeted "Un Moska," which is their way of saying "Teacher Underwood." There were about thirty present, seated on the floor, with note-books and Bibles in hand. Dr. Underwood read a portion of Scripture, one of the native teachers offered prayer, and then there was a short address, interpreted by the doctor. A most serious and reverent behavior marked all the exercises.

We gave a most instructive day to the new hospital, which is being erected with money furnished by Mr. Lewis H. Severence of Cleveland, O. Dr. O. R. Avison took us over the place and pointed out with enthusiasm the admirable equipment they were installing. Not a feature had been omitted, it seemed. I congratulated the doctor and his colleagues, Dr. J. W. Hirst and Dr. A. S. Ludlow, the latter just out from Western Reserve University, upon the fine plant they were to have. But I could not help feeling that

Mr. Severence was really the one to be congratulated upon the chance to put his money to so noble and rewarding a use.

Great Need of Medical Missions.

And surely Korea needs medical missions. The native doctors practice only the crudest forms of healing. Their resort is magic and fetishes rather than surgery and medicine. Demon possession is the firm belief of the majority of the people, and the only way to get rid of the pain-demon is to make him so uncomfortable that he will depart. Many curious and pathetic stories are told of attempts made to cure diseases by native practitioners.

One man came to the hospital suffering from a large ulceration resulting from the application of caustic potash by a Korean doctor for some trifling lesion.

The wife of one of the native Christians complained of severe pains and a lump in her abdomen. Laparotomy was performed and a mass of scar tissue was found in her internal abdominal wall, from which were extracted three copper needles. Three years before a Korean doctor had inserted the needles to cure indigestion.

A young man walked twenty-five miles to consult the missionary physician. He was suffering from an affection of the ear, for which a native doctor had inserted a castor oil bean, as a preventive of wind entering the brain.

A woman with an acute inflammation of the middle ear said she had suffered great pain for three days, and though she had eaten large quantities of fat pork on the advice of a Korean practitioner, was unimproved.

It is to save a whole people from such impostures that medical missions are needed in lands like Korea. And as the Severence Hospital is as well a medical school and dispensary, it offers both immediate help and the training of a group of young and intelligent Koreans who will be the expert medical practitioners of the future. And every one of them goes forth not only as a physician, but a Christian evangelist as well. For every day the chapel of the medical school is used as a school of the prophets as well as an inspiration to the best medical preparation. Dr. Avison is a teacher of Christian truth as well as medicine.

Work of the Author of "Korean Sketches."

One evening we went across the city, through cold that chilled to the bone, to visit the church over which Dr. J. S. Gale, author of "Korean Sketches" and other books, presides. He and Dr. Underwood are the veterans of the evangelistic force in Korea. His church is the largest in Seoul, and the claim is made that it has about the largest attendance at prayer meeting of any church in the world. We knew that the night we had chosen was no fair test, for the weather would have searched out the thin places in such alight garments as the Koreans wear.

Young Mr. Underwood, the son of the doctor, went with us. The church was a long, wooden structure, on a hillside, out beyond the business portion of Seoul. We heard the singing from afar, and knew we were approaching the place, even before we could see the lights, from our procession of jinrikishas. A youth at the door asked us to wait till the prayer was over, and in the cold of the night it seemed a long time.

When we entered we found ourselves in a long room, which seemed longer because it was divided down the center by a curtain which separated men and women. The platform was at the further end, and commanded a view of both halves of the congregation, though they could not see each other. There were no seats, save on the platform. All sat on the floor, around four large stoves, two on a side. Many of the people had lighted lanterns on the floor by their sides, which helped out the heat of the stoves, as well as the light of the swinging coal oil lamps above.

Apologized for Small Attendance.

There were about two hundred women and a hundred and fifty men. At the close of the service they apologized for the smallness of the attendance, saying that the very cold weather kept some away, and moreover it was the week on which they made the annual supply of "kimshi," a sort of pickled vegetable, which seems to be the main staple of food for most of the people.

The native pastor of the church conducted the opening services which remained after our entrance. The hymns were accompanied by a small organ, hardly larger than an old fashioned melodion. Everyone sang, though not all in key. Then an address was made by a native speaker, whom we understood to be a visiting preacher. It was long, but close attention was paid. If any in the congregation felt inclined to sleep, it was easy enough to lie forward on the floor, as some did.

At the close of the address another song was sung, and then a season of prayer followed. One after another those men and women poured out their hearts in earnest speech. We had heard of scenes of excitement and high emotion at the prayer meetings among the Koreans, but there was nothing of the sort. During the prayers all present, men and women alike, leaned forward with their faces to the floor. After fifteen or twenty minutes of this devotion the meeting closed. I regretted that it had not been a prayer meeting pure and simple. But as Dr. Underwood later remarked, the tendency to make speeches is strong in the hearts of Korean Christians as well as among Christians elsewhere, and the prayer

meeting, that would never lack enthusiastic participation among these whole-hearted confessors, suffers somewhat.

Presbyterian and Methodist Work Praiseworthy.

Of the other work in Seoul, conducted by the Presbyterians and the Methodists, it would be a pleasure to speak if space were given. The John D. Wells Training School for Christian Workers, the Ewa School for Girls, the Woman's Hospital and other foundations of the two denominations are doing a noble work in the capital city. Nor must one forget the Y. M. C. A. to which Mr. John Wanamaker has given a fine building, where Mr. Philip L. Gillett carries on efficiently his secretarial work for Seoul and all Korea.

And if the story of Seoul is interesting, not less so is that of Pyeng Yang, on the Ta-tong River, fifty miles from the sea, the ancient capital of the country, and next to Seoul the most important city of Korea, with a population of 60,000. Here under the leadership of Dr. Samuel A. Moffett and his collaborators a work of wonderful impressiveness has been accomplished.

Not without suffering have the missionaries wrought in this land. Not without suffering has the native church reached its present estate. And yet with the suffering there has come deep joy, and the conviction that the same earnest efforts in the future will bring to pass the hope of those servants of God who have given their lives to this people, that Korea may be completely Christianized within the century.

The Orthodox Church

By W. J. LHAMON.

The Balkan war has brought a number of old peoples and their problems to the front. Not the least interesting among these problems is the religious one. We are accustomed to distinguish hastily and broadly between the Roman Catholic Church and the Greek Catholic Church, but what is the difference? Who is not hazy about it? What is the Orthodox Church?

About the middle of the eleventh century there came the rupture between the east and the west that had long been anticipated. Rome and Constantinople were the two proud and ambitious centers of century-long movements both politically and religiously. They furnished the geographical centers for the divided church, and measurably they so continue to do. The division resulted in the Holy Roman Catholic Church and the Holy Orthodox Church. The full title of the latter or Eastern Church is "The Church of the Seven Councils, Ecumenical, Holy, Catholic, and Apostolic."

The bond of union in the Roman Catholic Church is a governmental one culminating in the Pope of Rome, an organization military in its precision and rigid discipline. The bond of union of the Orthodox Church is doctrinal, its various branches accepting the doctrinal deliveries of the ecumenical councils.

Its points of difference from the Roman Catholic Church are stated as follows by Dr. Bliss in his recent book entitled, "The Religions of Modern Syria and Palestine."

1. Procession of the Holy Ghost from the Father alone.
2. The necessity of triple immersion in baptism.
3. The use of leavened bread in the mass as against the unleavened loaf of the Roman Church.
4. The form of the invocation of the Holy Spirit upon the worshipers and upon sacramental gifts.
5. Communion to the people in both kinds.
6. The denial of indulgence and purgatory, though disbelief in the latter is held to be consistent with prayers for the dead.

The many branches of this Eastern Church share in common with each other and with the Roman Catholic Church belief in the seven sacraments—baptismal regeneration, confession and absolution, the sacrifice of the mass, apostolic succession, ecclesiastical orders, the intercession of Mary and the saints.

In points of polity they differ widely from the Church of Rome. Territorial church units are coterminous almost wholly with political boundaries. This will appear in the following partial list of patriarchates:

1. The Patriarchate of Constantinople, dating back to 381 A. D., and embracing at present in one diocese Asia Minor, Crete, the Aegean Isles, and European Turkey.
2. The Patriarchate of Alexandria, 67 A. D.
3. Of Antioch, in Syria, dating from the days of Paul.
4. Of Jerusalem, 451 A. D.
5. The Church of Russia, governed by The Most Holy Synod in St. Petersburg, dating from Peter the Great, 1700 A. D.
6. The Metropolitan Church of Cyprus, 431 A. D.
7. The Church of Greece directed by the Synod of Athens.

Doctrinally our western Protestantism is as far afield from the great Eastern Church as from the Roman Church. We differ by the whole breadth of the seven sacraments, for even baptism and the Lord's Supper are not to us what they are to our eastern brethren. And we differ also by the whole of the long road that lies between Aristotle and Bacon, between metaphysics and physics, between deduction and induction, between dogmatism and science. We fail to find interest in a speculation or a dogma relative to eternal procession. We insist on finding Christ the Brother in mine and factory and class-room and cabinet, and we are concerned in discovering the fruits of the Holy Spirit rather than the procession of the Holy Spirit.

Church Life

A Sociable Personality Capitalized for Unity.

That sociable soul, Howard T. Cree, capitalizes for the cause of Christian unity the friendships which a ten years' ministry in Augusta, Ga., has established. Mr. Cree is looked upon as the "dean" of the Protestant ministry of his city, having served a longer period than any of his colleagues. He is constantly called upon to co-operate with the other churches and seizes each occasion as an opportunity to cultivate the spirit of Christian union. Recently he delivered one of the addresses at the opening of the parish house of St. Paul's Episcopal Church, the oldest congregation in the city, and was presented by the rector as "Bishop Cree, who did more to encourage me in the building of this parish house than any other man in the city." Even with the Roman Catholic church he also enjoys the most fraternal relations and just recently received an invitation to be present at the fiftieth anniversary of St. Patrick's Church to which he replied as follows: "I exceedingly regret that the demands of my own church work will deny me that pleasure. However, allow me to congratulate you upon the splendid occasion and wish for you and your congregation long years of yet further usefulness in our common cause. May I venture to express the hope that the kindly relation which has existed among all the churches in Augusta may continue to the good of our community and the glory of our common Father." At times he has been the only Protestant minister at Catholic banquets and has even served as active pallbearer at a funeral in the cathedral. Such an expression of fraternity toward those with whom one ecclesiastically differs cannot but bring its reward. As further expressive of this delightful relationship which Mr. Cree fosters, a union service of all the central congregations was recently held at which the Disciples' Foreign Missionary team—Cory, Shelton, Dye and Cunningham—spoke to an auditorium full of representatives from every denomination in the city. It was conceded on all hands that this was the greatest missionary service ever held in the community and the speakers were commended for their catholic presentation of the world wide task. Mr. Cree celebrates his entrance upon his tenth year of service of this church with a series of decision services at which Allen R. Moore of Savannah will do the preaching.

An Ozark Secretarial Tour.

Secretaries Grant K. Lewis, John H. Booth, and I. E. Reid made a tour of the Third District, in Missouri, holding church institutes. They were accompanied by J. H. Jones superintendent of missions for the district. The following places were visited: Nevada, Lamar, Joplin First, Joplin South, Joplin Villa Heights, Carthage, Alba, Smithfield, Carl Junction, Webb City, Neosho, Aurora, Springfield, Marshfield, Lebanon, Salem, Rolla, St. James, Newburg, Richland, West Plains, Mountain Grove and Osceola. A registration was kept of the sessions where all four workers were together showing an attendance of fifty-two Sunday-school teachers and workers, thirty-eight preachers and fifty-five elders and deacons besides other church workers. This registration did not include the Sunday visits when the company divided and each made two churches and sometimes three. Secretary Booth of the Church Extension Board was the John the Baptist of the company, going ahead and preparing the way, delivering addresses on Church Efficiency and Front Rank Church Buildings and setting forth the value of Church Extension. Secretary Lewis of American Society, spoke on the "Country Church Problem" and "Home Missions." Secretary Reid of Missouri Sunday-schools held conferences on Sunday-school work and Mr. Jones spoke on the Budget plan of missions. Every conference was interesting and it is felt that many people were given a more adequate standard of church work than they had before.

Indianapolis Churches and the Flood.

Five Disciple congregations in Indianapolis suffered more or less seriously from the recent high water. Most of these will be able to take care of their own unfortunate people. The Morris St. Church with about one-half its membership living in the flooded district, with its house of worship damaged by the high waters, with a debt of about \$2,500 and with many of the members seeking homes in other parts of the city, is greatly crippled. Pastor Doney was canvassing the membership to find one hundred people who would agree to pay off the debt and had secured about half the required number when the high water swept away practically all the property the majority of these people owned. A communication from C. H. Winders, President Indianapolis Church Union and W. D. Bartle, President Christian Ministers' Association, says that the Indianapolis churches will help to furnish these homes and repair the church building. "So many offers of assistance have come from the outside," their communication says, "that it has occurred to us there might be one hundred churches or individuals who would like to pay this debt on the little church and lift a great burden from the hearts of these faithful people." Any who may be so inclined, may send their contribution to Walter C. Howe, State Life Building, who will receipt for the same.

Philadelphia Disciples Entertain Commission.

Philadelphia Disciples made use of the occasion of the sitting of the commission on Christian union in their city recently to arrange a social dinner at the City Club. Of visiting guests there were present Peter Ainslie, E. B. Bagby and H. C. Armstrong of Baltimore, Finis Idleman of Des Moines, F. W. Burnham of Springfield, Ill., and Mr. Lipscomb of Washington, D. C. Irving S. Chenoweth, pastor of Philadelphia's First Church, was toastmaster while the visiting guests and others made speeches. First Church recently held its annual meeting, preceded by a dinner prepared by the women of the church. Reports from all the societies were read. The total amount raised during the year was \$6,561.60, of which \$1,829.57 was devoted to missions and benevolences. A new enthusiasm and hopefulness has been experienced by the church since Mr. Chenoweth became the pastor last May. Seven people were received into the church during March.

Morality and Religion Discussed.

The spiritual in contrast with the merely moral life was the theme of a sermon by Dr. H. O. Breeden on the evening of Palm Sunday at First Church, Fresno, Calif. The sermon was based upon the conversion of the Roman centurion, Cornelius, who was represented as a good moral man. In comparison with this man, who was described as a good, benevolent and prayerful man, in comparison with whom most men would suffer. Yet it was divinely deemed that he was in need of salvation, by which was meant the larger and more abundant life, brought to light in Jesus Christ. Character has three dimensions, said Dr. Breeden: Extension, breadth and height—longitude, latitude and altitude. The character of the merely moral man represents only extension and breadth. These are embraced in the Christian character, but do not fill it full—they commence but do not complete it. "If ye are risen with Christ seek those things which are above." "Spirituality is rising up into the higher life. The soul finds its correspondence in the kingdom of God. In Christ men come back into this correspondence. There was a vital thing that Cornelius lacked. Where he found it all must find it. If this be not true the mission and ministry of Jesus Christ were a work of supererogation." The moral man was given credit for his morality. He was conceded to be leagues nearer to life than the immoral man; yet he was warned

that there still was a vital thing he lacked. That is the life that is attained through the new birth.

A Sound and Convincing Statement.

A leading article on "The Disciples of Christ" in the "Inter-Church Forum" of Spokane, Wash., written by J. E. Davis, pastor Central Christian Church of that city, states the position and history of the Disciples in an illuminating and original fashion. The article is thoroughly orthodox, unless the entire omission of any reference to baptism may be considered unorthodox. The article points the reader to essential principles of Christian unity and does not distract the reader's attention to consider points of ritual which, however important in their place, are obviously not so important as fundamental principles.

The Congress.

Not in the history of the Disciples Congress has there been presented a series of papers so uniformly adequate to the vital problems discussed as were those that made up the program at St. Louis last week. There have been larger attendances—although the visitors this year numbered about one hundred, thus surpassing many recent Congresses—but none more informing, thought provoking and reassuring.

Union Avenue Church and her gracious pastor, B. A. Abbott, entertained the gathering with a type of hospitality belonging to the older days rather than to the present custom. Delegates were taken into the homes of this and other Disciple congregations and entertained without the charge which in larger gatherings is nowadays necessary to make. Mr. Abbott was president of the Congress and Prof. A. W. Taylor secretary. Upon the secretary, according to custom, devolves mainly the task of constructing the program. The kind of a program which Prof. Taylor would make can easily enough be imagined by those who know the versatility and depth of sympathy with current movements in church and social order which characterize his mind. Problems peculiar to Disciples, problems related to Christian unity, problems of philosophic thought, problems of biblical interpretation, problems related to social ideals and tendencies—these were the materials out of which the secretary, with no doubt not a little suggestion from the executive committee, wove the most comprehensive and vital program which our Congress goes have ever enjoyed.

The effort to select a "conservative" and "liberal" speaker to divide the time on each

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theme and so to present a balanced program and give various points of view a "fair representation" did not seem to dominate this Congress as it has previous Congresses. But a higher principle underlay the choice of speakers. The committee sought out speakers whose interests and equipment naturally fitted them for their several themes and left the question of "conservative" and "liberal" representation to take care of itself.

And it did take care of itself. Each paper was thoroughgoing. It rang with sincerity and authority. It provoked thought and stimulated discussion.

One paper, that by Frank W. Allen, Paris, Mo., frankly and fearlessly championed Socialism as in its theoretical aspect the solution of the social problem, while another writer, Prof. A. C. Gray of Eureka College, vigorously challenged the economic and ethical aims and implications of the doctrine. H. H. Peters of Paris, Ill., opened his earnest discussion of these two papers with the facetious remark that each paper had been so convincing that no course was left open to him save to go back home and continue being a Disciple and a good Democrat!

The social question came up in other sessions. One session studied the influence of the modern social movement on religious thinking and on religious activities. Prof. Silas Jones, of Eureka College read one of the papers and Prof. F. E. Lumley of the College of Missions, read the other. The same evening a thought stimulating paper on "Pagan Tendencies in Present Day Civilization" was read by Prof. C. A. Ellwood of the University of Missouri. Dr. Ellwood characterized our modern life as more pagan in its ideals and standards than Christian.

In philosophy Bergson and Eucken and James were interpreted by H. D. MacLachlan of Richmond, Va., and Pres. F. D. Kershner of Texas Christian University. The Revival came in for the most drastic examination it ever received among Disciples. "Its Use of Scripture and its Theology" was the title of a paper by W. J. Wright of Franklin, Ind., and "Its Psychological Aspects" the title of a paper by H. O. Pritchard of Lincoln, Nebr.

The opening session on Tuesday evening discussed a paper by W. F. Richardson of Kansas City on "The New Co-operative Ideals of the Disciples" and the closing session on Thursday found a good deal to talk about in Finis Idleman's paper on "What Policy Shall the Disciples Pursue in Planting New Churches?" Dr. J. H. Garrison led this latter discussion.

The next Congress will be held in Lexington, Ky. E. L. Powell of Louisville, was elected president and Prof. C. M. Sharpe, of Chicago, secretary.

The men of the Oklahoma Brotherhoods and men's Bible classes will hold four district conventions in April: First District at Muskogee, April 14-16; Second District at Enid, April 16-18; Third District at Clinton, April 21-23 and Fourth District at Lawton, April 23-25. These gatherings "will be storm centers of information and inspira-

tion." Pastors are requested by A. R. Spicer, State President of the Brotherhood, to send in a list of their men's Bible classes to E. E. Elliott, of Kansas City for affiliation with the Brotherhood work. The men will then select delegates to the meeting.

The Brotherhood at Urichsville, Ohio, held a debate recently on the subject, "Resolved that a church may obtain better results from a special meeting with home forces than with an evangelist." Two speakers were chosen for each side and a space was left open for general discussion.

Dr. H. B. Robison, Dean of the Bible College of Christian University, will preach the convention sermon at the coming Sixth District (Mo.), Convention at Macon. May 12, 13 is the date. District leaders expect a good gathering. Alfred Munyon is pastor of the entertaining congregation.

It is announced that plans for the new Christian Hospital at Kansas City will be completed and work actually begun very shortly, now that the new site has been purchased and Mr. R. A. Long has returned from a prolonged absence in the West Indies and Panama.

The first five months of the missionary year, ending February 28, shows an increase in receipts from all sources of \$2,629.87 for the American Missionary Society. This year ought to be the greatest in the history of home missions.

President Charles E. Underwood of Eureka College preached from the pulpit of First Church, Springfield, Ill., on Sunday, March 30, when Pastor F. W. Burnham was attending the sessions of the Christian unity com-

Fairview Church, Wichita, Kans., dedicated a new house of worship March 30, costing \$12,000. J. A. Crain is the pastor.

A GREAT AND POPULAR CHURCH MUSIC BOOK

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The New Praise Hymnal is practical in every way; everything in it is available for use in the average congregation. It contains what is used by the most advanced churches. The setting of the hymns and music is engaging to the eye and pleasant to read and sing.

It is a book that grows in favor as it is used. New beauties are discovered from time to time as its pages are tested. The hymns and tunes of the church universal are found in The New Praise Hymnal, also the best available Gospel Songs that the modern church has found to be necessary to its various activities.

The sales of The New Praise Hymnal are larger now than they have ever been. The sales are increasing day by day. This means that it meets the demands better than any other book. Sample Copies mailed for examination.

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RESIGNATIONS.

O. H. Greenwell, Clinton, Ky.
 S. M. Smith, Exira, Ia.
 A. B. Comell, Newton, Ia.
 Marcellus R. Ely, city evangelist, Tacoma, Wash.

EVANGELISTIC MEETINGS.

Grimes, Va., H. D. Coffey, evangelist, C. E. McVay, singer; 15 first week; continuing.
 Lincoln, Nebr., union meeting; C. R. Seoville and his company, evangelists; 35 churches coöperating; 176 confessions Sunday, March 30.
 Columbus, Ind., W. H. Book, pastor; S. M. Martin, evangelist; 110; closed.
 Athens, O., E. D. G. Murch, pastor; Five Brothers, evangelists; 298; continuing.
 Visalia, Calif.; C. R. L. Vawter, evangelist; 50 in two weeks; continuing.
 Columbus, Kans.; O. E. Hamilton, evangelist; 248; continuing.
 Sedalia, Mo., A. W. Kokendoffer, pastor; R. G. Frank, Liberty, Mo., preaching; to begin next Sunday.
 Greensburg, Ill., H. A. Denton, the pastor, preaching; W. E. M. Hackleman, singer; 12; continuing.

ADDITIONS TO THE CHURCHES.

Somerset, Pa., S. G. Buckner, pastor; 20 during week preceding Easter.

CALLS.

E. E. Hartley, Flanagan, to Homer, Ill. Accepts.
 W. H. Sheffer, Memphis, Tenn., Linden Avenue, to Magnolia Avenue, Los Angeles, Calif. Decision not announced.
 J. D. Sinclair, Larned, to First, Kansas City, Kan. Accepts and has begun work.
 R. H. Heike, Cameron, to Quindaro, Kansas City, Mo. Accepts.

Toronto Preparing for Convention

When Toronto "went after" the International Convention at Louisville it was considered by most Canadians fitting and proper that we should have our turn. So reasonable did our claim appear that we felt it would be the part of good neighborliness to grant it. The surprise we received was the readiness with which the request was granted. The cordiality of that response we have not forgotten. It set a new record. After this we shall call it "American." As for a welcome to our shores let us paraphrase Burns who declared a "Highland welcome" would be sufficient for heaven. We realize that it is "up to us" to provide a "Canadian" welcome.

Already in our papers we notice anticipations of "Toronto 1913." These signs are encouraging. Our American brethren are remembering us. They are surely coming. But lest some of them should be unwary of Toronto's attractions we shall print a few remarks occasionally, just as often as friendly editors have space. And, believe us, Toronto will be worth while.

Spring is breaking in our northern clime, so it is early to direct you to special attractions; but if we may begin on the weather we can pretty safely promise that Sept. 30 to Oct. 6 will see the first sheaf of a full shock of glorious autumn days gathered in. Summer clothing with an extra wrap or two, and there you are!

Having disposed of this prime essential let us say that the Toronto brethren have been concerned more than a little about "fixing up" to receive our many and distinguished visitors. We have taken time to get off to a good start. It is worth while saying emphatically that our brethren have picked as strong a Local Committee as could be found. Aside from the rank and file, to be known later, let us introduce our officers: Honorary President, Dr. Jas. H. F. McCullough; President, J. D. Higgins, and Secretary, Prof. H. F. Dawes, of McMaster University faculty, and all leading members of long standing of our first church of four in Toronto. Massey Hall, where the sessions will be held is practically ideal and deserves space, to describe. Our secretary may be addressed at 600 Manning Ave.

REUBEN BUTCHART,
Chairman Publicity Committee.

Foreign Mission News

Last week a friend in Texas remembered the Foreign Society with an annuity gift.

Mrs. Alexander Paul, who has been at home in America with the children for a furlough, sails for Wuhu, China, her home, to join her husband on the S. S. Mongolia May 3. We are so short-handed for workers in China that Mr. Alexander felt impelled to forego his furlough for some years yet. This devotion to duty and downright sacrifice for the work's sake should be known and recognized.

The wide-spread floods reduced the receipts of the Foreign Society very considerably the last week in March. There was a loss of about 120 contributing churches in the one week and the loss in receipts was about \$5,000. The mails were cut down for a time to a very small number of letters. We have confidence that the churches will yet rally and do their best in the support of the workers in the regions beyond. The total receipts for the month of March were \$40,044, a loss of \$5,971. We regret to report this loss. It would be more to our liking and to that of the friends of the work if it had been a gain. Let us now turn our faces to April and overcome the loss sustained in March. It can be done. We believe it will be done.

Liang Yuen is a prosperous outstation from Luchowfu, China. At a recent quarterly meeting held there five Chinese preachers were present, three teachers and two Bible women besides the local membership. One man in this community is anxious to go to the Bible College at Nankin to prepare himself for the ministry of the Word. An evangelistic meeting is being held at Luchowfu with success. Mr. Dziang of

Nankin is doing the preaching.

W. H. Erskine and family have returned to Japan and are now stationed in the great city of Osaka. F. M. RAINS, Sec.

Ohio's Necessity

The great state of Ohio is sorely stricken. One thousand lives are the sickening toll levied by the flood. In Dayton alone government experts report 20,000 homes in the heart of the city ruined, 93,000 people homeless, and the property loss reaches \$200,000,000.

Governor Cox says Zanesville, Piqua, Marietta, Hamilton and a host of other places are as hard hit as Dayton. Among the others are Middletown, McConnelsville, Ironton, Chillicothe.

The relief problem is greater than that which faced the Red Cross Association at San Francisco after the earthquake. The loss of life is greater; the devastated territory is wide in extent.

The Ohio Christian Missionary Society offers itself to the churches as the channel for cash relief contributions for our stricken brethren. Many churches suffered severely. The West Side church, Dayton, has only seventeen members not affected by the flood. The building had fifteen feet of water; seats, carpets, pews, pianos utterly ruined. The pastor at Chillicothe lost all that he had. There are hundreds of similar calamities. The papers report the little church at Coke Otto, just founded, as wiped out completely.

Money for relief of suffering people will be received at this office and forwarded where need is greatest. What is done must be done quickly. Churches, individuals, societies and classes should give.

Friends should note also that in addition to individual relief there is imperative need of gifts many and large to our general funds. Appeals to save the life of churches are coming in upon us. It is a time of crisis. It is a time of tremendous opportunity. It is a time of blessed fellowship. "Remember them that are in bonds as being bound with them."

Send contributions to this office. Be careful to state whether it is for personal relief or for assistance to churches.

I. J. CAHILL, Cor. Sec'y.
2047 E. 9th St., Cleveland, Ohio.

Home Mission Notes.

The wide-spread devastation caused by floods and winds in the last two weeks has ruined the prospects of our regular May offering for American missions. The wide area extending from Omaha to New York, and covering much of the lower Mississippi Valley, storm-swept and flooded, contains the churches most liberal in support of home missions. Many of these have been rendered dependent and are already asking for support.

W. G. Oram, pastor Second Church, Dayton, O., telegraphed the home office: "Church flooded with fifteen feet water. Great distress. All suffering."

A. R. Adams, pastor at Chillicothe, Ohio, writes this pathetic story: "We were in a splendid meeting here with nine additions, when the terrible storm struck our city. Wife and I lost everything, including household goods, books, clothing and money. Today we are penniless and being fed by the city, and the majority of our people are in the same condition. Fortunately, our church building still stands, and if we can get a little financial assistance, say, \$25.00 per month for six months, we will stay by the work. Wife and I floated for thirty-six hours on the roof of a building without food or clothing before we were saved."

When the flood shall have passed, many pastors will find their people, on account of property loss, unable to support them in the work of the Lord. Shall those churches be abandoned? Not only will many churches be rendered dependent, but the usual resources of income to support our missionaries and evangelists in the field will have been swept away.

Great calamities teach great lessons. America has been made to realize, through

this general disaster, the dependence of the people upon God. They have been taught anew the value of the permanent above the transient. The heroism of the people has been awakened anew, and the self-sacrificing and generous have improved the opportunity of feeding and clothing sufferers from this calamity. However, material things will not satisfy the souls of men and women hungering for spiritual food. The church will have a larger place in their thought than ever before, and the opportunity of the congregations which have not suffered to extend the help of the church is greater than ever before. This serious time calls for quick, earnest work on the part of pastors, to prepare for the May offering. Less than thirty days remain for such preparation. We call upon men of means to help the home society in this time of its struggle to meet the exigencies of the hour.

I. N. McCASH, Secretary.

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FREE SAMPLE TO AGENTS

A SPLENDID OPPORTUNITY to Make Money, Both Men and Women. WRITE TODAY.

How often have many lady readers longed for the death of the old stove-heated and iron and the hard, tiresome, hot days work it means to them each week—for the man that cut ironing day in two.

He lives—agent of C. Brown Mfg. Co. in Ohio has invented a device that is proving a blessing to women folks. Made ironing day troubles all over—changed—there's a new way of ironing—astonishing but true. The family ironing can now be done in less than half the time—less than half the work, and with one-tenth the usual fuel expense. No running back and forth between stove and ironing board. Iron where you please—you do not need to stay in the hot kitchen—iron in any room—on porch—under shade of tree if you wish. No drudgery—that is past. Goodbye to the old style stove heated irons. The easy way of ironing is here to bless our dear women.



company's agents are making big money, as they offer big commissions to active agents, and will also send a free sample to those who mean business.

It will be noticed from the engraving that this iron is different from any other iron. Construction very simple—easily and safely operated by anyone, and built on the latest scientific principles.

It will be seen that the Standard Self-Heating Iron is complete in itself, simple and compact in construction. Carries its own fuel, makes its own gas, burns its own gas. The reservoir is placed above the iron and under the handle, convenient for filling, yet out of the way, does not interfere with the ironing. By an ingenious device, when lighting it is only necessary to open a small slide which can be again closed, thus retaining all the heat in the iron. With our new burner the flame is evenly distributed over the bottom of the iron, insuring a steady, regular heat. The valve for regulating the heat is on the outside, under the handle; turning this one way or the other gives more or less heat. No attachments, connecting pipes, no elevated tanks projecting to be in the way when operating. The handle is of wood and requires no cloth or holder; the iron burns perfectly, standing on heel when not in use.

CUSTOMERS PRAISE IT

The writer was shown hundreds of letters from actual users of this grand invention, proving it a positive success and giving splendid satisfaction. The following extracts may interest our readers: Alex Stal-

ker, N. Y. writes: "The Self-Heating Iron received some time ago and will say right here it is the most useful and money-saving device that was ever made. My wife has just finished a large ironing in two hours that usually took her half a day with the old stove-heating iron, and the heater is cool. It is certainly just the only iron made. We want the agency." W. P. Farnum: After receiving your iron and giving it a thorough trial it will be a perfect success. My wife is enthusiastic over the work it does and the economy in its use." Mrs. J. E. King, Ill.: "Received iron yesterday in good shape. Well pleased with it. Want the agency." I. N. Newby, Ill.: "Find it to be all you claim for it." Mrs. Josephine Route, N. Y.: "Received the iron O. K. and did my ironing with it yesterday. I like it very much." A. E. Covert, N. Y.: "Have lighted it several times already and find I can do ironing so much quicker and cleaner than in the old way. Think it is the best thing I have ever had in my house." Miss Roxie Sheete, N. C.: "The 2 irons received and am delighted. Have turned off our regular ironer and will do the ironing ourselves."

FREE SAMPLE TO AGENTS

The firm wants agents, salesmen, managers, both men and women, all or part of time, home or traveling, take orders and appoint agents. All year business—experience not necessary. This iron sells on merit—sells itself. SPLENDID INDUCEMENTS, \$30.00 to \$50.00 a week. Standard Iron is new—nothing else like it. World unsupplied; five million to be sold. Every home a prospect. Price low. All can afford it. Where operated, people stop, get excited,

now. Sold the extra iron to the first lady I showed it to." Mrs. Watson C. McNeil, N. Y.: "I am more than pleased with it and its work. It is not a bit clumsy. It is a delight to use it." Mrs. Cora Wright, Ill.: "I received the iron Saturday and like it fine." Mrs. C. M. Winstead, Ky.: "I received my iron about three weeks ago. Like it better than anything I ever saw in the way of irons."

This invention must, indeed, be wonderful, yes, a God-send, that cuts ironing-day in less than half and cuts fuel expense to almost nothing.

The writer personally saw this iron in operation and after using one in his own home is delighted with it and after a thorough investigation can say to our readers that the Standard Self-Heating Iron, made by the Cincinnati firm, seems to delight the users and the makers guarantee every one.

HOW TO GET ONE

It is not sold in stores. Write to the C. BROWN MFG. CO., 1025 Brown Bldg., Cincinnati, O., the only manufacturers of this grand invention. Send no money—simply your name and address, and they will send you circulars giving full description, and testimonials from users. The price of the Standard Self-Heating Iron, complete, ready for use, with full directions, so anyone can operate it, is only \$4.50. If you prefer to order at once, do so—you won't be disappointed, as the makers fully guarantee every iron. They are reliable, have been in business for years, and do just as they agree.

Don't fail to send for circulars anyway.



SEE HOW SIMPLE, DIFFERENT, EASY

Light the iron; set it for the amount of heat desired. See how rapidly the hot iron slides over the damp clothes, ironing and pressing them quickly and easily, the smooth point in and out of the gathers, tucks and ruffles, drying them as it goes. Nothing to delay; it is hot, keeps hot, runs easily and smoothly. Iron on the table all the time, one hand on the iron—the other to smooth, turn and fold the clothes. It is a fast iron, you unconsciously move quickly to keep up with it. You can go as fast as you choose, and the clothes are ironed better and in one-half the time.

No waiting with this iron. Go right along, one thing after another. Irons all kinds of goods. No time wasted—iron right heat; regulate it to the required amount for any kind of ironing. If you want more heat, turn it on; if you want less heat, turn some off. Always ready for use when you want it. Just light the iron and go ahead, you don't need to build a fire in the kitchen range and wait for three or four irons to heat. With the Self-Heating Iron you have the iron when you want it, where you want it, and with the heat you want; whether you want to do a big ironing, or whether you want to press and iron only a few pieces. Sounds strange, may be hard to believe—but listen, the writer saw it demonstrated—it's all true. No experiment—going on daily. THOUSANDS ARE IN USE and customers are delighted. It not only irons white goods, finest laces, curtains, but anything that can be ironed by the old method. Saves time, fuel, health and money. Well and durably made, will last for years. Right size, right weight, right shape. Perfectly safe—anyone can use it.

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watch it. How they do sell. Even 2 or 3 a day gives \$27.00 to \$40.00 a week profit; 6 sales a day is fair for an agent; some will sell a dozen in one day. Show 10 families—sell 8. Not sold in stores. Why should any of our readers be hard up or poor with such a chance at hand? Send no money. Write postal today for description, agents selling plan. How to get FREE SAMPLE.

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